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The Representation of Minorities and Immigrants in Turkish High School EFL Coursebooks

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Abstract

EFL coursebooks are not culturally neutral materials; alongside linguistic content, they also present particular representations of society and may contribute to learners' understandings of cultural diversity. This representational role is especially relevant in Türkiye, where contemporary classrooms include students from diverse ethnic, cultural, and immigrant backgrounds. Against this background, the present study examines the representation of minority and immigrant communities in a state-published 10th-grade EFL coursebook. Designed as a qualitative document analysis study, the research employs qualitative content analysis to examine the personal names, written texts, and visual materials included in the coursebook. The findings show that minority and immigrant communities receive limited representation in the coursebook examined. Furthermore, the cultural and ethnic backgrounds associated with many personal names are not made explicit, making it difficult to determine whether these names contribute meaningfully to multicultural representation. Although the findings are limited to a single coursebook and cannot be generalized to all state-published EFL materials, they highlight the need for further examination of how cultural diversity is addressed in such materials. The study suggests that future revisions of the coursebook could provide more explicit, balanced, and meaningful representations of minority and immigrant communities, thereby more closely reflecting the diversity of contemporary EFL classrooms in Türkiye.

Keywords: *Minorities, immigrants, EFL coursebook analysis.*

Türkiye'deki Lise İngilizce Ders Kitaplarında Azınlıkların ve Göçmenlerin Temsili

Öz

İngilizcenin yabancı dil olarak öğretiminde kullanılan ders kitapları kültürel açıdan tarafsız materyaller değildir. Bu kitaplar, dilsel içeriğin yanı sıra topluma ilişkin belirli temsiller de sunmakta ve öğrencilerin kültürel çeşitliliğe yönelik anlayışlarının şekillenmesine katkıda bulunabilmektedir. Bu temsil işlevi, günümüz sınıflarında farklı etnik, kültürel ve göçmen kökenlerden gelen öğrencilerin bir arada bulunduğu Türkiye bağlamında özellikle önem taşımaktadır. Bu çerçevede, mevcut çalışma, devlet tarafından yayımlanan 10. sınıf İngilizce ders kitabında azınlık ve göçmen toplulukların nasıl temsil edildiğini incelemektedir. Nitel belge analizi olarak tasarlanan araştırmada, ders kitabında yer alan kişi adları, yazılı metinler ve görsel materyaller nitel içerik analizi yöntemiyle incelenmiştir. Bulgular, incelenen ders kitabında azınlık ve göçmen topluluklara sınırlı düzeyde yer verildiğini göstermektedir. Ayrıca, kişi adlarının birçoğuyla ilişkilendirilebilecek kültürel ve etnik kökenlerin açıkça belirtilmemesi, bu adların çokkültürlü temsile anlamlı bir katkı sağlayıp sağlamadığının belirlenmesini güçleştirmektedir. Bulgular tek bir ders kitabıyla sınırlı olduğundan, devlet tarafından yayımlanan tüm İngilizce öğretim materyallerine genellenememektedir. Bununla birlikte, söz konusu bulgular, bu tür materyallerde kültürel çeşitliliğin nasıl ele alındığının daha kapsamlı biçimde incelenmesi gerektiğine

işaret etmektedir. Çalışma, ders kitabının gelecekteki güncellemelerinde azınlık ve göçmen topluluklara yönelik daha açık, dengeli ve anlamlı temsillere yer verilmesinin, Türkiye'deki günümüz İngilizce sınıflarının kültürel çeşitliliğinin daha gerçekçi biçimde yansıtılmasına katkı sağlayabileceğini ortaya koymaktadır.

Anahtar Kelimeler: *Azınlıklar, göçmenler, İngilizce ders kitabı analizi.*

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INTRODUCTION

The Republic of Türkiye inherited a culturally, linguistically, and religiously diverse social structure from the Ottoman Empire. This historical diversity; however, did not automatically produce an equally pluralistic model of national education. From the late eighteenth century onwards, the nation-state became an increasingly influential political model, and its influence became particularly visible after the First World War. Like many states established during this period, the newly founded Republic sought to construct a shared national identity and a common public sphere. In Türkiye, this nation-building process was largely organised around Turkishness, and it shaped state policies in areas ranging from citizenship and education to the public use of language (Çayır, 2015; Sadoğlu, 2017).

Language occupied a central position in this process because it was treated not only as a means of communication but also as a marker of national unity. Policies that privileged Turkish in education and public life contributed to the formation of a common national identity, yet they also reduced the institutional visibility of the other languages and cultural communities within the country. Minority identities were frequently included under a broad and relatively homogeneous definition of Turkish identity rather than being recognised as distinct cultural and linguistic entities (Çayır, 2015). From the 2000s onwards, political reforms, wider discussions of multiculturalism, and new patterns of migration created greater public space for cultural difference. Nevertheless, the movement from a nation-centred understanding of identity towards a more multicultural one has not been linear or complete. Educational materials therefore remain an important site for examining how this tension is negotiated.

The distinction between language policy and language planning is useful in understanding this relationship. Language planning broadly concerns deliberate efforts to influence the status, form, use, or acquisition of languages, whereas language policy refers to the formal or informal principles and decisions through which such efforts are authorised and implemented (Tollefson, 2013). These policies may be explicit, as in legislation, curricula, and official regulations, or less visible, as in the repeated selection of particular languages, identities, accents, cultural

practices, and speakers in educational materials. Language policy is therefore not expressed only through statements about which language should be taught. It can also be observed in the ways institutions define the people who are imagined to speak, learn, and belong within that language.

One branch of language planning that is particularly relevant to education is acquisition planning. Cooper (1989) describes acquisition planning as efforts intended to influence who learns a language, how it is learned, and how the number and distribution of its users change. It can include second- and foreign-language education, literacy development, intergenerational language transmission, language maintenance, and revitalisation. Acquisition planning operates at both macro and micro levels. National curricula, legislation, and official language programmes represent macro-level decisions, while classroom practices, assessment materials, and coursebooks help translate these decisions into everyday educational experiences (Hogan-Brun et al., 2012; Hornberger, 1994). Consequently, a coursebook is not merely a collection of activities. It is also one of the places where broader policy choices become concrete and visible.

This point is important in English as a Foreign Language (EFL) education as well. Coursebooks provide structure for teaching and expose learners to a range of texts, tasks, and topics. Through their selection and representation of cultural topics and social groups, they may also communicate particular assumptions about culture and society (Cortazzi & Jin, 1999; Liu, 2016). For learners who have limited opportunities to interact directly with the communities represented in a coursebook, these selections may have a substantial influence on how cultural groups are imagined and understood. Textbooks should not be treated as mechanically determining learners' attitudes, but their repeated patterns of visibility and absence can normalise some identities while leaving others peripheral or unrecognised.

The cultural content of language coursebooks has consequently attracted considerable scholarly attention. Much of this research compares the balance among source culture, target culture, and international culture, following the framework proposed by Cortazzi and Jin (1999). Such studies have been valuable in demonstrating whether coursebooks privilege the culture of English-speaking countries, learners' local culture, or a broader international perspective. However, counting these three categories does not fully explain whose experiences are represented within them. Source culture, in particular, is often treated as though it were internally uniform. In a multicultural society; however, the learners' own culture cannot be reduced to a single national identity. It includes regional, ethnic, linguistic, religious, migrant, and other social experiences found within the same classrooms.

This study begins from the position that the representation of source culture should therefore be examined not only in relation to target and international cultures but also in terms of its internal diversity. Its particular focus is the representation of minority and immigrant communities in a state-issued tenth-grade EFL coursebook in Türkiye. Alongside written texts and images, it treats personal names as a meaningful unit of cultural representation. Names are among the most frequent identity markers in language-learning materials: They introduce speakers, structure dialogues, identify fictional characters, and make social situations appear concrete. Yet they are rarely placed at the centre of cultural analyses. Examining which names are present, which communities they may evoke, and which identities remain unnamed can therefore reveal an additional dimension of inclusion in the coursebook.

The Turkish Context and the Research Gap

The historical development of language and education policy in Türkiye makes this focus particularly relevant. Early Republican language policies were closely connected to nation-

building and to the establishment of Turkish as the shared language of public life and education. This model strengthened communication within the new state but also positioned other linguistic and cultural identities at the margins of official representation (Çayır, 2015; Sadoğlu, 2017). Later reforms introduced a stronger discourse of democratisation and multicultural recognition, yet the extent to which this change is reflected in everyday educational materials remains open to investigation.

EFL coursebooks are a productive site for such investigation because they occupy two policy spaces at once. As foreign-language materials, they reflect decisions about English acquisition and intercultural competence. As state-issued school materials, they also construct an image of the society in which English is being learned. The source-culture content of these books can therefore indicate whether multiculturalism is presented only as a feature of distant or international societies or is also applied to Türkiye's own social diversity.

As demonstrated in Literature Review below, existing studies of cultural representation in EFL materials have generally compared broad cultural categories or examined visible content such as countries, famous people, practices, and images. Research on minorities has demonstrated the importance of inclusion but has more often focused on social-science textbooks, citizenship education, children's literature, or visual representation. Çayır's (2015) work provides the most extensive basis for understanding minority representation in Turkish textbooks, but its breadth leaves room for a more focused examination of state EFL materials. In addition, the arrival and settlement of immigrant communities create a need to consider whether the learner population imagined by national coursebooks still corresponds to a narrowly defined source culture.

The present study addresses this gap by examining the personal names, written texts, and images in a state-issued tenth-grade EFL coursebook. Its emphasis is not on determining the actual identity of fictional characters from their names alone. Rather, it asks which cultural associations the book makes available, which communities receive recognisable and individualised presence, and where representation remains absent or ambiguous. This approach makes it possible to investigate inclusion at a level that broad counts of source, target, and international culture may overlook.

Accordingly, the study addresses the following research questions:

1. How are personal names distributed across dominant Turkish, minority-associated, immigrant-associated, international, and ambiguous cultural categories in Sunshine English 10?
2. How are personal names potentially associated with minority and immigrant communities contextualised through the coursebook's written texts and visual materials?
3. What do these patterns of presence, absence, and ambiguity suggest about the representation of Türkiye's internally diverse source culture in the coursebook?

By focusing on naming as an everyday representational practice, the study aims to contribute a more detailed account of source culture in EFL coursebook research. It does not assume that a single coursebook can reveal the entirety of state language policy or that names provide unambiguous evidence of identity. Instead, it treats the coursebook as one policy-bearing educational artefact whose recurring choices can offer insight into how the intended learner and the multicultural composition of Türkiye are imagined within English-language education.

LITERATURE REVIEW

Acquisition Planning, Ideology, and Educational Materials

Acquisition planning concerns the range of language users and the social distribution of opportunities to learn and use languages (Hogan-Brun et al., 2012). Although it is often discussed in relation to literacy, second-language instruction, or the maintenance of threatened languages, it is also connected to questions of access, identity, and power. Decisions about which languages are taught, to whom they are taught, and for what purposes are never entirely technical. They are made within political and social contexts in which some languages and identities have greater institutional legitimacy than others.

Bourdieu's (1991) account of linguistic power is helpful in explaining why educational language choices carry ideological significance. Educational institutions do not simply teach neutral linguistic forms; they also contribute to the recognition of particular ways of speaking and particular speakers as legitimate. Acquisition planning may therefore reproduce existing power relations even when official policy documents use inclusive language. Conversely, it may help widen participation by recognising previously marginalised languages and communities. The ideological orientation of planning is not always stated directly, which makes it necessary to examine the materials through which policy is enacted.

Coursebooks occupy an intermediate position between macro-level policy and micro-level classroom practice. They are usually shaped by curricula, approval procedures, publishing decisions, and assumptions about the intended learner. At the same time, they provide teachers and students with the actual language, characters, images, and tasks encountered during lessons. For this reason, coursebooks can be understood as policy-bearing materials. Their content cannot by itself prove the intentions of a state or curriculum authority, but systematic patterns across an officially approved book may offer evidence of how national identity, cultural diversity, and the imagined learner are constructed within the education system.

This connection is especially strong in contexts where state-issued coursebooks are used widely. The selection of a dialogue between two characters, the use of a particular family image, or the naming of a fictional student may appear minor when considered separately. Across an entire coursebook; however, repeated choices can form a recognisable representational pattern. When characters associated with one cultural group appear regularly while others are absent, the book establishes an implicit boundary around who is treated as an ordinary member of society and who is not. Acquisition planning should therefore be examined not only through curriculum objectives and language targets but also through these small, recurring decisions.

Culture in EFL Coursebooks

The relationship between language and culture has become increasingly prominent in language education, particularly with the development of intercultural and pluricultural approaches. The Common European Framework of Reference for Languages places communication within a broader social and cultural context and emphasises the development of plurilingual and pluricultural competence (Council of Europe, 2001). From this perspective, learning a language involves more than mastering grammar and vocabulary. It also requires learners to interpret cultural meanings, recognise different perspectives, and negotiate encounters across social and cultural boundaries.

Coursebooks play an important role in this process because they provide cultural content through multiple modes. Culture may be communicated explicitly through factual texts about countries, traditions, food, festivals, or historical events. It may also be communicated

implicitly through names, occupations, family structures, visual appearance, interpersonal relationships, housing, leisure activities, and assumptions about everyday life. In this sense, textbooks function both as pedagogical resources and as cultural artefacts (Cortazzi & Jin, 1999; Thumvichit, 2018). Their cultural messages emerge not only from what they explain but also from what they repeatedly present as normal.

Cortazzi and Jin (1999) distinguish among three broad forms of cultural content in language-teaching materials. Source culture refers to the culture associated with the learners; target culture generally refers to cultures in which the target language is used as a first or dominant language; and international culture refers to a wider range of societies in which the language may be used for international communication. This framework has supported many analyses of EFL coursebooks. Researchers have examined the relative visibility of these cultural categories and the extent to which materials reflect the global role of English (e.g., Çelik & Erbay, 2013; Syahri & Susanti, 2016; Yamanaka, 2006; Yuen, 2011).

The results of such studies vary by context and material, but they frequently identify imbalance. Yuen (2011), for example, examined foreign cultures in two English textbooks used in Hong Kong secondary schools and organised cultural references in terms of products, practices, perspectives, and persons. The study showed that representation could include a range of cultures while still offering learners a limited or tourist-like view of them. Syahri and Susanti (2016), in their analysis of English textbooks used in Indonesian senior high schools, similarly drew attention to the relationship between local and target cultural content. Together, such studies demonstrate that the presence of cultural references alone is not sufficient. The depth, distribution, and framing of those references also matter.

Nevertheless, studies based on the source-target-international distinction often treat each category as a broad unit. A coursebook may be coded as containing a high proportion of source culture even if that content represents only the dominant national group. Such a result would indicate local cultural visibility without necessarily demonstrating multicultural inclusion. The analytical focus must therefore move from the question of whether source culture is present to the question of which versions of source culture are made visible.

Source Culture and Internal Diversity

Source culture is commonly understood as the cultural context familiar to the learners for whom a coursebook is produced (Cortazzi & Jin, 1999). Yet, neither a country nor a classroom has a single, uniform culture. Learners may share citizenship while differing in regional origin, home language, ethnicity, religion, migration history, and everyday cultural practices. In Türkiye, this point is particularly important because the population includes long-established minority communities as well as more recent immigrant groups. A national coursebook may therefore address learners who occupy different relationships to the dominant cultural narrative.

Recognising internal diversity does not mean that every coursebook must reproduce the population statistically or attach a fixed ethnic label to every character. Representation is a more complex issue involving visibility, balance, agency, context, and depth. A community may be present numerically but shown only through stereotypical traditions, historical suffering, or exceptional events. It may appear in an image without being named or given a speaking role. Conversely, a small number of well-contextualised characters may provide meaningful recognition if they are presented as ordinary participants in contemporary social life. Inclusive source-culture representation therefore requires attention to both quantity and quality.

The distinction between recognition and tokenism is also essential. Adding a single image of a minority community does not necessarily challenge a coursebook's dominant cultural

framework especially if the image is disconnected from the lesson or presents the group as exotic. A multicultural approach should allow different communities to appear across ordinary domains such as school, work, family, travel, friendship, and public life. It should also avoid treating the dominant culture as unmarked and universal while all other cultures are explicitly labelled as different. From this perspective, the internal diversity of source culture is not an optional addition to cultural content; it is part of how the learner population itself is imagined.

Minority and Immigrant Representation in Textbook Research

Research outside EFL has established that textbooks are important sites for examining the visibility of minority and immigrant communities. Terra and Bromley (2012) analysed more than 500 secondary social-science textbooks published across different countries between 1950 and 2010. They found an overall increase in multicultural content and in discussions of groups experiencing discrimination such as immigrants, refugees, indigenous peoples, and other minorities. This broad historical pattern suggests that textbook discourse has gradually become more attentive to diversity and rights. At the same time, the study's cross-national and large-scale design did not focus on the detailed classroom representation of particular groups or on the small linguistic choices through which inclusion is constructed.

Weninger and Williams (2005) examined cultural representations of minorities in Hungarian elementary-school textbooks. Their analysis is especially relevant because it considered not only whether minority groups appeared in the analysed textbooks but also who was treated as important enough to be identified by name. The study showed that minority representation could be limited, marginal, or insufficiently developed even in materials used at an educational stage when learners may rely heavily on textbooks to interpret the social world. It also demonstrates that naming is not a neutral detail: being named can provide individuality and social presence, whereas unnamed representation may keep a group distant or anonymous.

Faas and Ross (2012) explored identity, diversity, and citizenship through Irish curricula and textbooks. They found that primary-level materials placed greater emphasis on diversity and active citizenship in a plural society than secondary-level materials, while also identifying discrepancies between inclusive policy language and the actual content of textbooks and curriculum resources. Their work illustrates why official commitments to diversity should be evaluated through the materials learners use. The findings suggest that policy rhetoric and classroom representation do not always develop at the same pace.

These studies provide a broad foundation for analysing minority representation, but their main materials were social-science, citizenship, or general elementary textbooks. Their findings cannot automatically be transferred to EFL coursebooks, which organise people and cultures through a different combination of dialogues, language models, images, listening texts, and communicative tasks. The foreign-language classroom also gives personal names a particularly visible function because names are repeatedly used to identify speakers and create short social scenarios. Within EFL research, Otlowski (2003) examined ethnic diversity and gender bias in an English textbook used in Japan. The analysis identified limited diversity and stereotypical patterns, showing that EFL materials can reproduce a narrow social world even when their primary stated purpose is language instruction. Bassani (2015) analysed ethnic representation across 214 stories in English textbooks used in the first three grades of primary education in British Columbia. By comparing textbook characters with the social context in which the books were used, the study revealed important disparities in the visibility of ethnic groups. It also argued that representation carries messages about importance, inclusion, and social power.

Brown and Habegger-Conti (2017) shifted attention to visual representation in four Norwegian

lower-secondary EFL textbooks. Their analysis of more than 800 images found a tendency to present Indigenous peoples through traditional imagery and in positions that distanced them from the viewer. In contrast, white participants were more often represented in ways that encouraged identification and interaction. The authors concluded that these visual patterns could conflict with the intercultural aims of the curriculum. This finding is significant because it shows that counting the presence of a group cannot capture how images position that group socially. Hilliard (2014) further broadened textbook analysis by examining topics, images, audio materials, cultural information, perspectives, activities, and hidden ideologies in four English-language textbooks. The study demonstrated the value of analysing different modes together rather than treating culture as a set of isolated factual references. Although such multimodal studies offer a rich account of textbook culture, personal names have usually remained a secondary feature within broader analyses of characters, images, and texts.

In Türkiye, Çayır (2015) conducted a systematic analysis of 245 textbooks to investigate the representation of Turkish national identity and ethnic, religious, and linguistic minorities. The study is particularly relevant because it connected textbook representation with the country's changing approach to citizenship and multiculturalism. It showed that a movement towards recognising difference did not necessarily remove the dominance of a national identity framework. However, the study covered textbooks from multiple subject areas and did not focus specifically on EFL materials, immigrant representation, or personal names as the primary unit of analysis.

Finally, the literature shows recurring problems of omission, imbalance, stereotyping, shallow cultural treatment, and inconsistency between curricular ideals and textbook content. It also indicates that representation must be studied across verbal and visual modes. What remains less developed is a focused analysis of the internal diversity of source culture in state-issued EFL materials through the everyday naming practices that structure dialogues and texts.

Personal Names as Cultural Markers

Personal names are small but socially meaningful elements of a coursebook. They identify speakers, individualise characters, and help learners imagine the social setting of a dialogue or text. Names may also suggest relationships to language, region, religion, migration, or cultural heritage. When learners encounter their own names or names familiar to their communities, the material may offer a form of symbolic recognition. The researcher's experience as both a language learner and a teacher provided practical motivation for this focus: students often appeared more attentive when familiar names occurred in classroom texts. This observation is not treated as empirical evidence in the present study, but it highlights a pedagogically relevant possibility that deserves systematic investigation.

Names can make representation more direct than a generic image. A photograph may show a culturally diverse classroom while leaving each person anonymous. A dialogue that gives culturally varied names to its speakers provides those characters with a clearer social presence and an opportunity to speak. Conversely, a coursebook may contain visual diversity while using names associated almost exclusively with the dominant culture or with a narrow set of international characters. Examining names alongside texts and images can therefore reveal whether different modes support or contradict one another.

At the same time, personal names must be analysed cautiously. A name does not establish an individual's ethnicity, nationality, religion, or migration history with certainty. Names move across borders, and they may be shared by different communities. They also have multiple spellings and may be selected for personal reasons unrelated to group identity. Treating every

name as a fixed ethnic label would reproduce the essentialism that multicultural analysis seeks to avoid. For this reason, names should be interpreted as possible cultural markers rather than definitive evidence of identity. Contextual information in the accompanying text and image should be used where available, and cases without sufficient evidence should remain categorised as ambiguous.

The literature review also requires a more precise statement of the research gap than the claim that names have never been examined. Weninger and Williams (2005), for example, explicitly considered who was important enough to be known by name in Hungarian textbooks. The gap lies instead in the absence, to the best of the researcher's knowledge, of a study that places personal names at the centre of a systematic analysis of minority and immigrant representation in a state-issued Turkish EFL coursebook. The present study extends earlier work by treating naming as a primary representational practice and by interpreting it together with textual and visual evidence.

METHODOLOGY

This study adopted a qualitative document analysis design supported by descriptive content-analysis procedures. Document analysis is a systematic method for reviewing and evaluating printed and electronic materials (Bowen, 2009). It can be applied to various documentary sources, including letters, journals, newspapers, official records, and educational materials such as coursebooks. In the present study, the selected coursebook constituted a naturally occurring and non-reactive source of data. In other words, its written and visual content already existed independently of the research process and was not produced or modified for the purposes of the study. Document analysis enables researchers to examine documents systematically and develop an understanding of the meanings, patterns, and perspectives contained within them (Bowen, 2009). It is particularly suitable for studies of official educational materials because documents are stable, retrievable, and unaffected by the researcher's presence during data collection. It is also relatively efficient in terms of time and cost, as the data already exist and can be revisited throughout the analysis (Bowen, 2009).

This design was considered appropriate as the study aimed to examine cultural representation in an officially approved state EFL coursebook. The purpose was not to investigate teachers' or students' responses to the material but to identify and interpret the representational choices contained within the coursebook itself. More specifically, the study focused on the personal names appearing in its written and visual contexts and considered what their distribution might suggest about the representation of minority and immigrant communities.

Descriptive content-analysis procedures were employed within the broader document analysis design to organise, categorise, and count the names identified in the coursebook. Content analysis was therefore not treated as a separate research design or an additional method of triangulation. Instead, it functioned as the analytical technique through which the documentary data were coded and summarised. Qualitative interpretation was then used to examine the patterns of presence, absence, and ambiguity emerging from these categories.

Data Source and Coursebook Selection

As the study was based on document analysis, the data were obtained from an existing educational document rather than generated through interviews, observations, or questionnaires. Nevertheless, the study involved a systematic data-extraction process in which relevant names and their textual or visual contexts were identified, recorded, and categorised.

The coursebook was selected through criterion-based purposive sampling. The selected material was *Sunshine English 10* (Akgedik & Atcan, 2023), an officially approved state EFL coursebook prepared for tenth-grade students in Türkiye. All ten units of the coursebook, including the relevant Attention sections, were included in the analysis.

The coursebook was selected for three main reasons. First, officially approved state coursebooks are among the principal materials used in mainstream public education in Türkiye. Teachers and learners are expected to use these materials as part of the instructional process. The cultural and linguistic choices made in such books may therefore provide insight into how national curriculum objectives and broader acquisition-planning decisions are translated into classroom materials. Second, the intended audience of the coursebook was relevant to the focus of the research. Tenth-grade learners are adolescents for whom questions of identity, social belonging, nationality, religion, and socioeconomic background may become increasingly visible. The ways different communities are represented or omitted from educational materials may therefore carry particular significance for learners at this level. Third, English is used internationally across a wide range of cultural settings and is no longer associated exclusively with a small group of English-speaking countries. As a global lingua franca, it provides space for source, target, and international cultures to appear together in language-learning materials. An EFL coursebook can therefore incorporate the cultural diversity of Türkiye while also presenting communities from different parts of the world. This makes English coursebooks particularly suitable for examining whether local multicultural diversity is acknowledged within state-produced educational materials.

Based on these criteria, *Sunshine English 10* was selected to investigate the representation of personal names associated with dominant, minority, immigrant, and international cultural contexts. The written texts and accompanying visual materials were examined together to determine whether minority and immigrant communities were given recognisable and individualised representation. The analysis also considered what these representational patterns might suggest about the acquisition-planning orientation reflected in the coursebook.

Data Analysis

The analysis followed the three broad stages of document analysis described by Bowen (2009): skimming, close reading, and interpretation. These stages were applied iteratively rather than as separate steps. During the first stage, the entire coursebook was skimmed to familiarise the researcher with its overall organisation and cultural content. All ten units and the relevant Attention sections were reviewed, and every personal name appearing in dialogues, reading texts, activities, captions, or other written components was identified. Accompanying images were also examined when they provided contextual information about the named characters. During the second stage, the relevant sections were read more closely. Each name was recorded together with its unit, location, textual function, and available contextual information. The names were then assigned to provisional cultural-association categories. A colour-coded system was used to organise the initial coding:

- Blue indicated names associated with the dominant Turkish source culture.
- Red indicated names potentially associated with minority communities in Türkiye.
- Green indicated names potentially associated with immigrant communities.
- Yellow indicated names associated with other international contexts, including Western, Latin American, Asian, or other cultural backgrounds.
- Names for which the available evidence was insufficient were recorded separately

under the category of unclear or ambiguous origin.

These categories referred to the cultural associations suggested by the names and their contexts rather than to the definitive nationality, ethnicity, religion, or migration history of the characters. A personal name cannot establish an individual's identity with certainty, as names may be shared across languages, countries, and communities. For this reason, contextual information from the accompanying text or image was considered wherever available. When the evidence remained insufficient, the name was retained in the ambiguous category rather than being assigned to a group based on assumption.

The unit of counting was the distinct personal name within each unit. When the same name appeared more than once in a single unit, it was counted only once. This decision was made to prevent frequently recurring characters from disproportionately affecting the results and to measure the distribution of names across the coursebook rather than their raw frequency within individual texts. When the same name occurred in different units, it was recorded once for each unit in which it appeared.

After each unit had been examined, the coded names were transferred to a summary table. These tables displayed the distribution of names across the five categories and provided an overview of the initial findings for each unit. Table 1 presents an example of the format used during this stage. In the final stage, the category totals and unit-level patterns were interpreted in relation to the research questions. The analysis considered not only how many names appeared in each category but also how the named characters were positioned within the written and visual content. Particular attention was paid to the absence of minority or immigrant-associated names, the use of culturally ambiguous names, and possible inconsistencies between visual diversity and naming practices. In this way, the analysis combined descriptive counts with qualitative interpretation to examine the extent and nature of multicultural representation in the book.

Table 1. Sample distribution of the names across the first unit: School Life

Distribution of the Names	
Categories	**The Number of the Names**
Minority Names	0
Immigrant Names	0
Turkish Names	3 (Emre, Mehmet, Sinan)
Names from Other Countries	11 (John, Mary, Nancy, Greg, Tom, Alen, David, Vanessa, Dino, Sejad, Mohammed)
Unclear Origins	0

In this part, there are some important details about total analysis process since deciding whether a name is Turkish or not can be quite challenging. First, if the name has become a Turkish name with the effect of the policy, this name has been coded under the "Turkish names" category. For example, while "Mohammed" can be described under "Immigrant names" because most of the immigrants in Türkiye are from middle east countries, if it were written as "Muhammet", it would be thought as a Turkish name because it is reshaped by the use of Turkish alphabet. In the second part of the research, in the reading part, all the units were read, and the data were coded using a code sheet which is a redesigned version of Yuen's (2011) code sheet. An extract of the code sheet is presented below (See table 2.). All the codes were reviewed and checked by a more experienced researcher.

Table 2. Sample coding sheet

Coursebook	Topic	Page	Source-Name	Cultural Origin	Abstract
Sunshine 10th	Unit 1. School Life	15	(Question-Pictures- (John)	Other countries	The picture features a child with a Western or American appearance, displaying no elements of the culture from the country where the coursebook was published."
		15-16	(Question-Pictures-dialogues (Mary)	Other Countries	In the Picture, there is a girl called Mary, and she is from London.
		17	(Picture- text) – Mohammed	Other countries or immigrant	Even though Mohammed is a possible immigrant name, the text and picture describe a person who lives in Riyad. Thus, it does not represent the category of immigrant in Türkiye.

(Adopted from Yuen, 2011)

In this part, more detailed examination has been done according to the pictures and texts, as it can be seen in the extract and some decisions given before in some names such as "Mohammed" have been changed and coded in a different way. If there is a famous name like the Gallipoli campaign hero, "Seyit Onbaşı", this person's background was examined based on his/her hometown and how they refer themselves, (e.g., the Nobel laureate scientist, Aziz Sancar whose roots have been debated a few times in the media. But, he has referred himself with Turkish identity many times) and then coded accordingly. If there is a famous icon name like "Şahmeran" which has Kurdish background, too, the text and the picture have been also examined to enable the researcher to reach a decision as to whether it refers to the people or not. If it does not refer to people or a specific community, then it has not been counted. Finally, in the "interpretation" part, the results have been evaluated with their possible reasons and Türkiye's acquisition policy on the ''names'' in terms of ''minorities and immigrants'' has been tried to be explained in a detailed way. This part has been explained in a more detailed way in the discussion part.

FINDINGS AND DISCUSSION

The analysis of the data in line with the research questions were presented below. Samples of more detailed analysis of the book, in a unit-by-unit fashion, can be found in Appendix 1. The distribution of the names in the overall book can be seen in Table 3.

Table 3. Total cultural distribution of the names

Distribution of Personal Names												
Category	**Number of Names by Unit**											
	U1	U2	U3	U4	U5	U6	U7	U8	U9	U10	Attn.	Total
Minority-associated names	0	0	0	0	0	0	0	0	0	0	0	0
Immigrant-associated names	0	1	0	0	0	1	0	0	0	0	0	2
Dominant Turkish names	3	5	3	0	1	2	0	0	6	0	15	35
Names from other countries	11	7	2	0	6	4	3	11	5	0	14	63
Unclear or ambiguous	0	0	0	0	0	1	0	0	0	0	1	2

The findings revealed that the units employed/featured no personal names that were explicitly associated with minority communities in Türkiye. Some of the names identified in the coursebook may also be used by members of minority groups, but the texts and pictures do not provide the context to show that they were meant to refer to such communities. Names like Berfin, Dilşad, or Rojda, which would be indicative of an easily identifiable minority group such as Kurdish people were missing from the material.

Two names which may have been meant to depict immigrant communities were only found in Units 2 and 6. International and other cultural names (n=63) and Turkish names (n=35) were the most common types of names in the coursebook. The two names Amir and Jaheed could not be classified since the coursebook did not provide any contextual information which could place them in a certain culture or community. Both these names could be seen as carrying cultural associations, but just the associations themselves were not enough to classify them. In Units 4 and 10 no codable personal names were found while the greatest number of names were found in the Introduction's Attention section and Unit 2.

The findings point to a noticeable lack of explicit minority and immigrant representation in *Sunshine English 10*. Although the coursebook includes a considerable number of personal names, this numerical diversity does not necessarily correspond to meaningful multicultural representation. Most names were associated either with international contexts or with the dominant Turkish source culture. Minority communities within Türkiye were not given a clearly identifiable presence through naming.

An important distinction must be made between the etymological origin of a name and the cultural identity it represents in a contemporary coursebook. Several names commonly used in Türkiye have Arabic or Persian origins, often because of the historical influence of Islam and

long-term cultural contact. However, when such names are widely established within Turkish naming practices, their presence cannot automatically be interpreted as representing Arab communities, immigrants, or refugees. Etymological diversity, therefore, does not necessarily amount to multicultural representation. Representation becomes more meaningful when the coursebook provides contextual information that connects a character to a particular community without reducing that character to a stereotype.

A similar problem emerged in relation to names that could potentially be shared by dominant and minority groups. A name may be used by Kurdish, Armenian, Arab, or other communities while also occurring more broadly in Türkiye. Without supporting information in the dialogue, text, image, or character description, it is not possible to decide whether the name was deliberately selected to represent a minority identity. This explains why the study distinguished between possible cultural associations and explicit representation. The absence of clear contextualisation created considerable ambiguity in the source-culture content.

Immigrant representation was similarly limited. Only two names were interpreted as potentially connected with immigrant communities, and even these cases provided little evidence about the characters' backgrounds. The appearance of an Arabic-associated or internationally familiar name is not enough, by itself, to demonstrate the inclusion of immigrants or refugees living in Türkiye. If coursebooks are intended to acknowledge these communities, their presence should be made visible through ordinary and respectful contexts rather than left entirely to inference.

The limited representation identified in the coursebook may also be considered in relation to Türkiye's history of nation-centred language and identity policies. Earlier educational policies frequently prioritised a shared Turkish identity and offered limited space for explicitly naming linguistic and cultural differences (Çayır, 2015; Sadoğlu, 2017). Although legal restrictions and public attitudes towards minority languages and names have changed over time, older representational conventions may continue to influence official educational materials. Coursebook writers and publishers may consequently prefer names that appear nationally familiar or culturally neutral.

Nevertheless, the present analysis cannot establish why particular names were selected or omitted. It cannot demonstrate that the authors deliberately avoided minority names because of political pressure, nation-state ideology, or concerns about public reaction. Such explanations remain possible interpretations that would require additional evidence from curriculum documents, publishing guidelines, or interviews with coursebook writers and decision-makers.

For this reason, it would be too bold to describe the findings as a complete account of Türkiye's acquisition policy. A more defensible conclusion is that the naming practices in this particular coursebook reflect three tendencies: the prominence of nationally familiar Turkish names, the frequent use of names shaped by Islamic and Arabic–Persian naming traditions, and substantial ambiguity concerning minority and immigrant identities. These tendencies suggest that the source culture represented in the book remains narrower than the cultural diversity found in contemporary Turkish classrooms.

CONCLUSION

The study concludes that minority and immigrant communities are not represented clearly or adequately through personal names in *Sunshine English 10*. Although the coursebook includes Turkish and international names, the internal diversity of Türkiye's source culture remains largely invisible. The presence of culturally ambiguous names does not fully address this absence because learners are given no clear reason to understand the characters as members of minority or immigrant communities.

Contemporary classrooms in Türkiye include learners from a wide range of linguistic, ethnic, regional, religious, and migration backgrounds. Educational materials do not need to reproduce the national population statistically, but they should allow different learners to recognise that people with backgrounds similar to their own belong within the social world of the coursebook. Personal names offer one simple and concrete way of providing this recognition.

However, the inclusion of diverse names should not become a random exercise. Adding a minority-associated name without giving the character a meaningful role would not, by itself, make a coursebook multicultural. Names should be supported by texts, images, and everyday situations that present minority and immigrant characters as ordinary members of society. They might appear as students, neighbours, colleagues, travellers, family members, or professionals rather than only in lessons about migration, cultural festivals, or social problems.

A more inclusive coursebook could therefore combine culturally varied names with clear but natural contextual cues. Such representation would make the source culture more reflective of the learners who use the material while also supporting the pluricultural aims of contemporary language education. If multiculturalism and inclusive education are central principles of the education system, the cultural diversity already present in classrooms should also be visible in officially approved EFL coursebooks.

This study has several limitations. First, only one tenth-grade EFL coursebook was examined. The findings therefore describe the representational patterns of *Sunshine English 10* and cannot be generalised to all state-issued EFL coursebooks or to Türkiye's language acquisition policy as a whole. Future studies should examine coursebooks from different grade levels, publishers, curriculum periods, and editions to identify whether similar patterns occur across a broader collection of materials.

Second, personal names do not provide definite evidence of nationality, ethnicity, religion, or migration history. Türkiye's naming practices have been shaped by Turkish, Arabic, Persian, Kurdish, Armenian, and many other linguistic and cultural traditions. Names may also move across communities and acquire new meanings over time. Although the ambiguous category helped prevent unsupported classifications, some coding decisions inevitably involved researcher interpretation.

Third, the study focused primarily on personal names. Written texts and images were used to contextualise the names, but the research did not provide a complete multimodal analysis of character roles, visual positioning, audio materials, accents, occupations, or social relationships. Future research could examine these elements together to develop a fuller account of how minority and immigrant communities are represented.

Finally, the study analysed the coursebook itself and did not investigate how teachers or students interpreted the names and characters used in it. It therefore cannot determine whether encountering familiar names actually affects learners' attention, motivation, sense of belonging, or cultural perceptions. Interviews, classroom observations, questionnaires, and student-response studies could complement document analysis and provide a clearer understanding of how such representations are experienced in practice.

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APPENDIX 1. SAMPLES OF DETAILED ANALYSIS

1st Unit

Distribution of the Names	
Categories	**The Number of the Names**
Minority Names	0
Immigrant Names	0
Turkish Names	3 (Emre, Mehmet, Sinan)
Names from Other Countries	11 (John, Mary, Nancy, Greg, Dino, Tom, Alen, David, Sejad, Vanessa, Mohammed)
Unclear Origins	0

2nd Unit

Distribution of the Names	
Categories	**The Number of the Names**
Minority Names	0
Immigrant Names	1 (Aisha)
Turkish Names	5 (Hakan, Zeynep, Ayşegül, Harun, Ali)
Names from Other Countries	7 (Nancy, Susan, Mary, Julia, Mason, Jason, Tina)
Unclear Origins	0

3rd Unit

Distribution of the Names	
Categories	**The Number of the Names**
Minority Names	0
Immigrant Names	0
Turkish Names	3 (Seyit, Fatma, Nusret)
Names from Other Countries	2 (Richard, Robin)
Unclear Origins	0